

The Chinese Revolution and Its Effects.
The visit of her Britannic Majesty's steamer

Hermes to Nankin has opened a new scene in the great Chinese drama. It has served to establish the truth of previous surmises, that a large number of the Chinese are intelligent Christians, and destroyers of idols. This class of the revolutionists had been known for some time before as the "Shang-ti Brotherhood," and had made a statement of their views and principles in two proclamations—one issued by Yang, the eastern king, and the other by Sian the western king, in the early part of the present year.

We publish some most curious and highly interesting extracts relative to their religious belief, precepts, and moral code, extracted from the most authentic sources:

[From the Correspondent of the Overland China Mail, May 24th.]

THE ORIGIN OF THEIR CHRISTIAN KNOWLEDGE.—It will perhaps prove interesting to you to learn what is known of the origin of their Christian knowledge. Their chief on earth, Hung Su-tseuen, who is styled the Taiping Wang, and "to whom a kind of divine origin and mission is ascribed," is a native of Tswahien, a district of Kwang shan department, in Canton province, who, in 1836, learned the Christian mission in Canton in 1846 to learn the Chris-

tian doctrines. He remained in the missionary's house several months, supported by him, and was daily engaged in memorizing the Holy Scriptures, and receiving instruction in them. When he came to the missionary, he gave him a paper in Chinese, stating that his attention had first been directed to the doctrines by a tract, entitled, "The necessity of supporting the age," which had been given him several years previously, in Canton, when he was attending the literary examination; that the doctrines which were taught in this tract, viz : that there was only one true God—that Jesus was the Saviour—the fully of idolatry—the duty of repentance, &c.—were farther impressed upon his mind in a vision which he had subsequently, during a spell of sickness, and that, having heard that the missionary, a foreign teacher in Canton, had come to be instructed in these doctrines. This paper was unfortunately lost. After several months instruction, he requested baptism; but the missionary was not satisfied that he was a proper subject for that ordinance, and wished to wait for more decided evidence of faith

In September of 1852, a man of the same surname as Hung Siu-tsin, came to Hong Kong—He professed to be a friend of the chief, and also to be a believer in Christianity. He made the acquaintance of a missionary in Hong Kong, and requested permission of him, which request was not granted so far as I am informed. During his visit, and while this mission, he gave him two papers in Chinese,—one containing some notice of the conversion of Hung Siu-tsin, and the other containing some account of himself, the commencement of their preaching, and the attendant persecutions; and their subsequent connecting themselves with the robbers in Kwang-si, in 1850.

The first paper, in addition to the particulars above given, as communicated by Hung Siu-tsin himself to the missionary in Canton in 1846, states that he was a student from his youth, and a man of transcendent ability—that after he returned from Canton to

Kwang-si, he commenced teaching and preaching—that he wrote many books, explaining Christian doctrines, and exhorting men to believe them—that he wrote oppositions to the idols, and worked miracles, foretold future events, and saw visions.

Of himself, he states in the second paper, that he was a teacher: and that after Hung had explained to him the doctrines of the tract he had received at the examination, and the substance of his subsequent vision, he immediately believed the doctrines, discarded the worship of Confucius from his school room, and the idols from his house, and commenced exhorting his friends and relations to believe and do likewise. Some believed, and others opposed. In the year 1846, he and two others, he having given up his school, commenced preaching these doctrines from village to village in Hwa lin district, and afterwards they went to Kwang-si, where they had much greater success in propagating the doctrines than in Kwang-tung. They went and came several times between the two provinces.

Wherever a number believed, they destroyed the idols and the temples. At first, the magistrates did

not molest them, admitting they were good people, and that the doctrines were good; but that afterwards (when the robbers were so numerous) under the pretext of suppressing the robbers, they persecuted them, and two of their number, namely, La and Kwan, were hanged under their sufferings from these persecutions. At first they had no intention of rebelling against the government; but being goaded to it by their persecutions, and finding in 1850 tens of thousands gathered together (i. e. of robbers in Kwang-si) they considered them as a wing of protection, attached themselves to them, and became their leaders, organizing themselves with the object of restoring the true government. So far from regarding these insurgents with favor, on account of their professed acknowledgement of one God, and their belief in the Sacred Scriptures, I cannot regard these facts but with the deepest solicitude, as calculated to seriously compromise the character of our holy religion in the eyes of the heathen nation.

THEIR COMMISSION FROM GOD.—The revolutionists claim to be commissioned from God, and assert that he has miraculously assisted them, and given them

proclamations referred to above, enumerating the destruction of the world by the flood, the deliverance of the Israelites from Egypt, and the incarnation of the Lord Jesus in the Land of Judea, as three great interpositions of God in human affairs, they proceed to state: "In the latter ages he has again manifested his indignation, and in the year 1840 the great God sent a celestial messenger, who was commissioned by the Lord of Heaven, when he ascended on high, to put to death the fiendish bands. Again he has sent the celestial king to take the lead of the empire, and save the people: From A. D. 1848 '51 the great God has compassionated the calamities of the people, who have been entangled in the meshes of the devil's net; on the third month of the year 1851, the exalted Lord and great Emperor appeared; and in the same year, Jesus, the Saviour of the world, manifested himself, exerting innumerable acts of power, and slaughtering a great number of impish fiends in several pitched battles." In the account of the *Hermes*' visit, it is stated that in recounting their miraculous escape from Yung-uan city, they say, "Our Heaven-

MORTALITY OF NEW YORK.—The report of the City Inspector of New York shows that *nine hundred and sixty-nine persons*, died in that city during the last week. Arranged according to sex, there were *three hundred and thirty-two men*, one hundred and *fifty-six women*, *two hundred and thirty* boys, and *two hundred and thirteen girls* amongst the deceased. Compared with the return of the preceding seven days, the general total exhibits an excess of mortality amounting to *three hundred and eighty-four cases*. The predisposing causes of disease remained unchanged, but the terrible effects of the "hot week" are shown upon this record with the awful certainty of statistical regularity. The fatal cases of sun stroke amounted to *two hundred and fourteen*, whilst for *y-two* adults died of apoplexy and *sixty-nine* of congestion of the brain. The increase of deaths from the two last named diseases alone amounted to *ninety-nine*; and as the majority of them may be fairly classed with those resulting from the heat, it is not surprising that the

extraordinary and mournful addition can be accounted for without the existence of an epidemic. Four hundred and seventy-eight of the deceased persons are registered as natives of the United States, three hundred and thirty as Irish, and one hundred and six as Germans.